1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

142 individuals. The prognathous jaw is common, but far from universal; and one fairly often meets fair individuals with pointed faces tapering towards the chin. Young girls are frequently [304] graceful, light in colour, and, but for the disfigurements of tattooing, often pretty; but with age and child-bearing, long journeys to the market and heavy field work, they soon coarsen and darken. [551] Colour varies from nearly black to pale copper; but really black skins are uncommon enough to give rise to names or nicknames. The copper complexion is perhaps commoner among the Bison-horn than the Hill Marias, but the really pale copper face is more often met in the hills. Lips are full rather than thick. Eyes are almost invariably brown; I have met occasional individuals with grey or greenish-grey eyes accompanied by hair of a dirty rust colour and light complexions. The hair is black and generally straight, but many have natural waves that would do credit to European coiffeurs, and a few have naturally frizzy hair. Some young 'bloods' [302] among the Bison-horn Marias seem to have artificially curled hair. [164] The teeth are usually worn down, discoloured and neglected, and caries is common. The richer Bison-horn headmen sometimes have [304] small gold plugs, the size of a pin's head, inserted in the front of their upper front teeth.

● [516] The bodies are usually well developed, and the easy, upright carriage of the Maria displays to advantage his good chest, buttocks and calves. The Hill Maria seldom if ever carries

482 **Physical powers and endurance** weights on his head, but on his left shoulder, supported by his left arm bent over the top of his burden. Actually he regards the woman as the natural carrier, as may be seen when he goes with her to the market, and almost the only time when he may be seen carrying loads is when he acts as a carrier for a touring official. It is actually recorded that at one time he used to send his women for this work; but he has long given this up, possibly through experience of the less pleasant ways of subordinate State servants. Young hill girls and women carry heavy baskets or leaf-boxes of grain, logs of wood, water-pots or other weights on their heads, generally supporting the burden with their left hands holding its upper edge above their heads. With 439 loads of grain for sale, and perhaps piles of baskets, brooms or mats, 484 the Hill Maria housewife will go once a month to the bazaar, often from thirty-five to forty miles away, in the plains, while her menfolk take nothing but bow and arrow or, very occasionally, big baskets [462] made for storing grain, which only males may make. From Kurmer, for example, on the Kutru-Antagarh border where the hill-streams begin to flow south to the Indrawati, they go thirty-nine miles to the market at Dhaurai, between Narainpur and Chhota

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

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A HILL MARIA, OF THE GOND TYPE
Usendi Muka of Orcha

GROUP OF HILL MARIA GIRLS
(Photograph by Mr. K. L. B. Hamilton, C.I.E., I.C.S.)

[facing p. 62]

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

080 42°. But he feels the cold, and at night, when walking, may be met
513 carrying a glowing ember held close to his navel for warmth, while
374 in camp he sleeps on the ground between two fires, and in house, field-hut or village dormitory sleeps generally on a platform of criss-crossed bamboos or creeper rope with a fire beneath it. He
513 has usually also a sleeping mat or *masni* (Halbi) made of a special grass, which is easily rolled up and carried about when he visits Jagdalpur or a touring officer's camp; or he may use instead of it his *taghali* or bark rain coat. He sleeps generally on his side with his head resting on his arm, the other arm resting on the ground in front with the elbow bent; and he will shift from side to side. It is *polo*, that is taboo, for a woman to sleep on a cot or platform, and she must sleep on the ground in her room in the house.

Bodily attitudes

The Bison-horn Maria has generally a cot to sleep on, and even his wife often has one. In such matters he is getting more and more like the ordinary Hindu villager.

●516 For eating or social conversation or resting, the Hill Maria often sits with his buttocks on the ground and his knees drawn up, though he sometimes uses the familiar Indian squatting position, and his women usually squat in this way for mourning at funerals or singing at weddings. The men have also little wooden stools to
[352] sit on, or sit on a stone, as at the commensal feasts; while in the villages where there is the custom of the *gaita* or headman and the *kasyeq-gaita* or Village Mother priest sitting on an *uddamgarya* or seat of honour to preside over meetings of the elders, it is often a flat stone resting on stone legs, on which he sits in ordinary sitting posture. In any group of Hill Marias resting after a meal or on a march you will see almost every attitude that might be adopted by English schoolboys except lying prone on back or stomach. If standing, a favourite position of all the tribes in Bastar is to stand on one foot, the other knee being bent so that the sole of the foot may rest against the outer side of the standing leg, the arm on the same side as the bent knee catching hold of a bough or something for steadiness. Another favourite position is to stand with the left leg braced, the right slightly flexed so that the left hip is extended sideways; the left wrist or knuckles rest on this hip, while the right hand rests on the left shoulder, the right arm being bent at the elbow to look like a V over the chest; or else the right arm is hung
[372] loosely at the side, or held in that of the next youth. For fire-making, they kneel on their knees. They stand to urinate and squat to defecate.

[514] The Bison-horn Maria uses mostly the same positions, but is more prone to imitate Hindu habits; he squats to urinate.*

*[See cat. 116, p. 418. - Analyst]

HILL MARIA *PANCHAYAT*, ITULNAR
showing religious and secular headmen seated on stone udam-garya seats

[*face p.* 290]

[facing P. 290]

I: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

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1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32

Bison Horn Maria

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Bison-horn Maria girl of Mokhpal

[End Plate 6]

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria
Bison Horn Maria

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[Verrier Elwin

Marvi Bhima and Muchaki Kondi making leaf-cups at Borgum

[End Plate I]

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

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After the Census, the Marias took the house-numbering boards outside their villages and sacrificed pigs to them in order to avert the danger of numbering the people

[End Plate Y]

1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

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Hill Maria youth playing a reed-flute

[End Plate ZD]

2: Elwin E-5 (1935-1942) 1947 AW32 Good AW32
Muria

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The chiefs are amused

[Frontispiece]

2: Elwin E-5 (1935-1942) 1947 AW32 Gond AW32
Muria

Plate IV

142
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A Muria of Nayanar greets his friends before drinking mahua juice

Plate XIII

516
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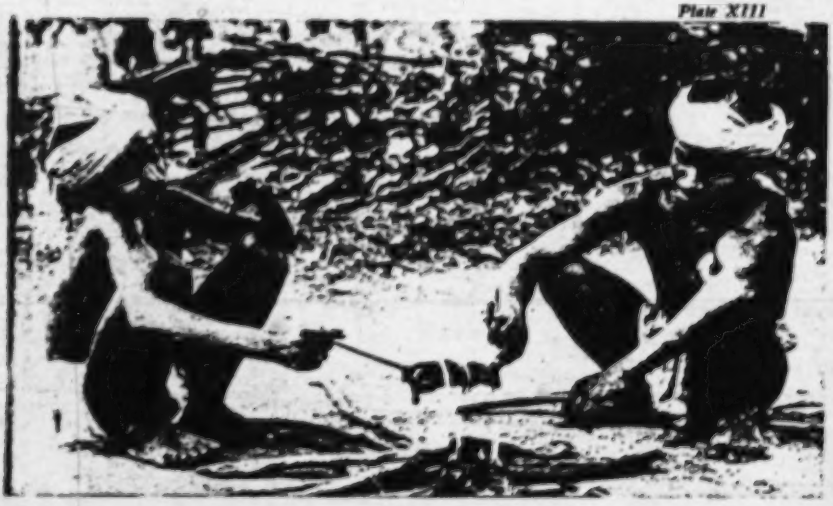

Ghetik of Mandra roasting a rat

A porcupine trap near Lohatar

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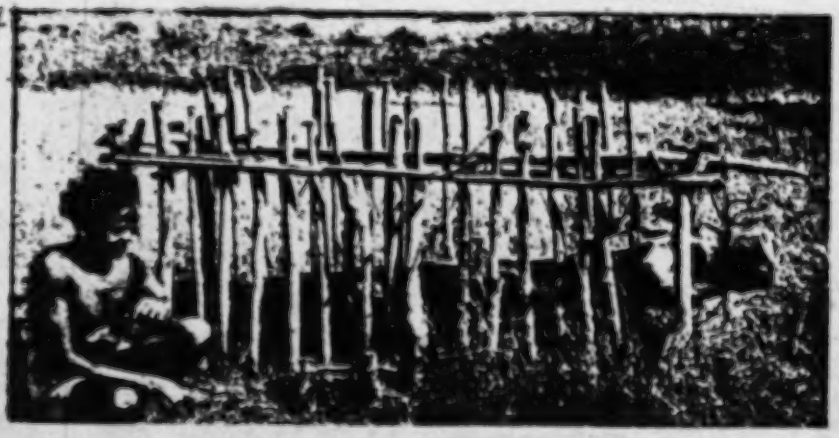

[p. 52(N)]

THE MURIA AND THEIR GHOTUL

X883 517 They come one by one, carrying their sleeping-mats and perhaps their drums. The little boys bring their daily 'tribute' of wood, 'clock in' by showing it to the official responsible and throw it in a corner. The elder boys gather round the fire; one takes a half-smoked leaf-pipe from his turban and ignites it by placing a bit of glowing wood in the cup, another plays a few notes on his flute, a third spreads his mat and lies down. The Kotwar inspects the buildings to see if the girls have done their work properly. The Sirdar comes in tired and calls a youngster to massage his legs. Gradually all the boys assemble.

At the same time the motiari are collecting near by, in someone's house, or just round the corner; at Binjhli and other villages where there is a special girls' house they gather there laughing and chatting generally, I was told, about the day's encounters with the chelik. If a group of girls have to come some distance, as from another hamlet, they often sing on the way.

Then at last the girls come in, with a rush, all together and gather round their own fire. After a while they scatter, some sitting with the boys, others singing in a corner, some lying down. Nearly always there are boys and girls who are tired after the long day's work at home, and these lie down at once in a corner or in one of the smaller huts—to lie flat on the face with head buried in the arms is a popular ghotul attitude when one is alone. [516]

The others occupy the time in pleasant harmony; sometimes they dance for an hour or two; the smaller children play rampageous games; sometimes they just sit round the fire and talk; in the hot weather on a moonlit night you will see them scattered all about the compound. Often they sing lying down, two by two, chelik with motiari, or in little groups. A boy tells a story; they ask riddles; they report on the affairs of the day; there may be a ghotul trial; they plan a dancing expedition or allot duties at a wedding. I shall never forget the sight in some of the larger ghotul of 60 or 70 youngsters thus engaged.

[533] Among songs, the most popular are the taunt songs which boys and girls sing against each other, especially those with proper names that can be changed to suit the occasion. Everybody in turn is paired off, often with forbidden relatives; one after another they are caught in compromising situations; they are engaged, married and divorced, re-married.

Songs

X883 539

I

Re re la rela re re la rela re re la

Korka ta dōyo oiki helo tiloka.	O my little sister Tiloka, take the cow out of the cow-shed.
Tāna osi bāra kiyākān dāda silledār?	Why should I take the cow from the shed, O brother Silledar?
Mehwāl kopāl lewa bāra kiyākān?	There is no grazier, Kopa, why should I take it?
Bāra na dōye oiki helo tiloka?	O little sister Tiloka, what do you want?
Guda ta gino oiki helo tiloka.	Take the pig from its sty, Tiloka.
Tāna bāra kiyākān dāda silledār?	Why should I take the pig from its sty, O brother Silledar?
Konār ta hor oiki helo tiloka.	O little sister Tiloka, take the hen from inside the house.

2: Elwin E-5 (1935-1942) 1947 AW32 Gond AW32
Muria

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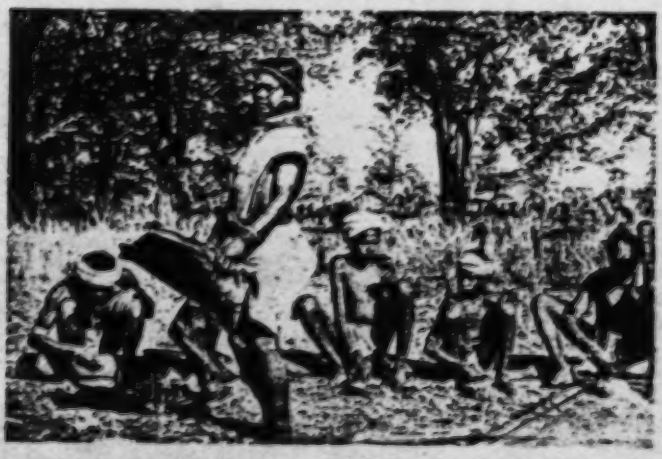
At Kongera a motiari passes on her drink to a chelik

Motiari serving food to the chelik at Nayanar



3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

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A Siraha treats his patient at Tikanpal; medical treatment led to several murders.

[facing p. iii]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

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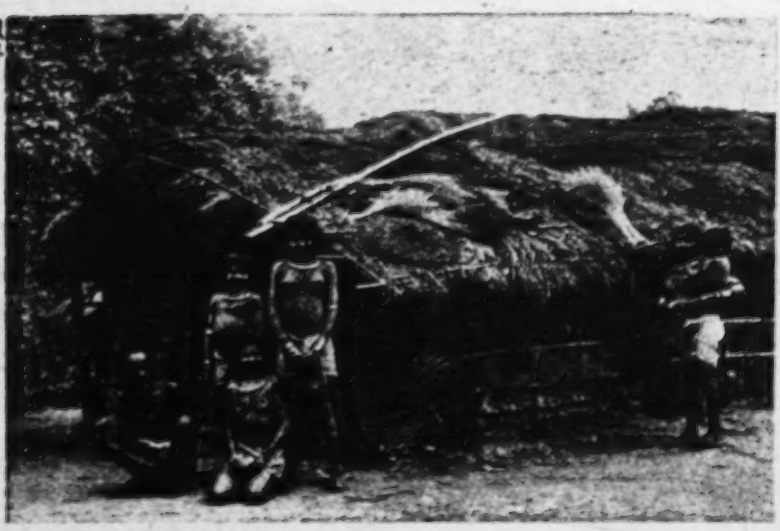

Oyami Masa with family on the scene of the death of the younger wife

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Oyami Masa with his surviving wife

[Facing p. 15]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

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●516
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A girl cleans grain in a field at Garmiri; failure in preparing food is sometimes a cause of tragedy

[facing p.20]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32 ·
Bison Horn Maria

142
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Bandi of Mokhpal: the typical Maria wife

142
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Habka Mara, jealous of his wife

[Facing p. 81]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

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Girl cleaning grain at Tikanpal before a decorated door

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Hinga, a Maria girl of Rewali

[facing p. 28]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria

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Girl with basket at Marenda

Girls breaking pods at Khutepal

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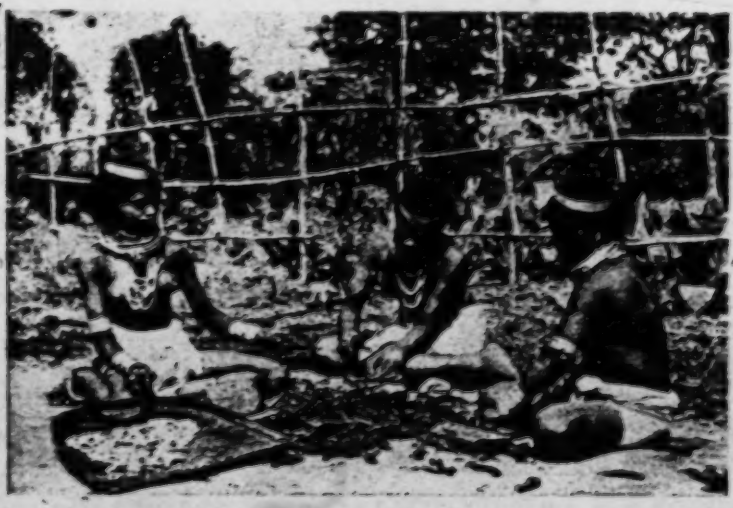
516



[facing p. 29]

3: Elwin E-5 (1935-1942) 1943
AW32 Gond AW32
Bison Horn Maria
Hill Maria

293
142

Youth with Hill Maria dancing-dress

Markami Marka wearing head-dress

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Boys preparing head-dress

[Facing p. 80]